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AMERICAN MISSIONARY ASSOCIATION.

From the Congregationalist.

THE FREEDMEN.

Our people need frequently to be brought back to first principles. Especially do they need to be reminded of the new duties, and the new relations, into which they have been thrown to the negro in consequence of the war. It is not enough that we have melted off his chains in the fierce fires of battle, that we have given rivers of blood, and almost uncounted treasures to redeem him. He deserved something more for the centuries of poverty, and ignorance, and vice which we have entailed upon him. Any fair settlement would award him, at least, a fraction of the gains which we have made out of his unpaid labor. His loyalty to the flag, his fidelity to its defenders, his shed blood lay upon us a debt great and inconceivable.

The work to be done is a threefold one, physical, educational, and religious. And yet it is not the able-bodied, or such as can work for bread, that ask our aid; but a multitude of aged men and women worn out on the plantation, the earnings of a life-time appropriated by others, and a great company of widows and orphans of men who fell on our battle-fields must suffer, and starve and perish unless the benevolent of this land shall bring them succor.

This, however, is but the smallest part of our work. The negro is now a citizen of the United States, and will become a blessing to the Republic as he shall intelligently exercise his franchise. If we hope to save him and to save ourselves, we must educate him. And if we fail in this, it will be through no fault of his, for his intellectual hunger is only less than his physical. His eagerness to learn, as well as his rapid progress in books, is the standing marvel of the time. It would seem as if the breath of the Lord was moving upon the people, and kindling them with new desires for the responsibilities and privileges of their new condition.

But the religious instinct of the race is the deepest, and the one from which we have most to hope. If they are to be thoroughly mastered and used for the purposes of freedom and religion, it will be by informing and guiding that instinct. We but half use and comprehend them if we leave out of view this side of their nature. Our benefactions of every name and kind will have a double value and do a double good if given in the name of Christ.

In looking over the agencies best adapted to this work, it seems to us that the American Missionary Association merits the confidence and support of our churches, and its cordial endorsement by

the National Council, places it in peculiar relations to our denomination. It has an experience of twenty years of missionary labor to guide it, among this very people. It promptly undertook the work laid upon it by the National Council, and its success has outrun the anticipations of the most sanguine. While it does quite as much as any other agency for the physical wants and the educational interests of the people, it sets the crown of glory upon its toils by preaching the gospel to the poor.

We wish it had the means to double its present number of laborers—nearly 400—and that it were sure of the $400,000 recommended by the Business Committee, to be raised the present year. It will need every dollar of it to meet the demands of its constantly expanding field.

Nor is this merely a home work. Its look is to the redemption of Africa. Already we learn that a number of pious young blacks have what the teachers call "Africa on the brain"—they are panting to carry the gospel to "Fatherland." Is not here the solution of Africa's redemption.

Military men have much to say about certain strategic points on which turn the issues of a battle or of a whole campaign. Are there not just such points in the moral and religious conflicts of the world? And can there be a doubt that this land is one of them? Surrender this, and what becomes of foreign missions? But to save this land we must save the negro, and it is morally certain, if we save the negro, that we shall, also, save Africa.

We hope, therefore, that the churches which have adopted this Association, will generously provide it with means to carry comfort, and light, and salvation to those millions who shall be the seed to save, at least, two continents. We fight the moral battle for Africa here.

VIRGINIA.

From Rev. W. D. Harris.

RICHMOND, Feb. 1, 1867.

For the last two weeks the suffering and destitution have been appalling. Ever since the first of January I have devoted much time in visiting and relieving the sufferings of the people by recommending them to the Bureau, and otherwise, for wood, clothing, and rations. I have been enabled to relieve a great many immediately from a fund received from kind friends at the North, as follows: $35 from members of M. E. Church, Saxonville, Mass., through their pastor, Rev. Albert Gould, and $25 from Freedmen's Educational Society (col'd) in Cleveland, O., through their president, M. B. S. Green. This fund enables me to have a little commissary department of my own which consists of meal and wood. Applicants for relief come to my study and say they have not a dust of meal, or any fire, and their children are crying for bread. I give them a stick of wood, a quart or gallon of meal, until I can investigate their case, by going or sending some reliable person to visit them; if their statements are true, and I find very few exceptions, I recommend them to the Bureau. I witnessed a great deal of destitution during the war and soon after. But this winter surpasses anything I ever saw or expected to see. The people were compelled to pay all they could for house rent. When this extremely cold weather came on about 4,000, were thrown out of the factories, besides boat hands, and other places where they were employed up to the extreme cold weather. I find many heart-rending cases. Some have their things or furniture taken, locked up in their rented rooms, and they turned out without them because they cannot pay their rent. Others have been compelled to burn their bedsteads, chairs and such things to pre-

vent their children from freezing. I have over 100 applicants for relief per day and I am unable of course to investigate so many. The responsibility is onerous, perplexing and very wearing, mentally and physically. Please excuse this hasty report. We are getting on nicely in the church and Sabbath schools.

From a Teacher in Southern Virginia.

THE BLACKS TEACHING THE WHITES.

"We are satisfied that we have a good field. Many of our pupils teach white children at home, who are too prejudiced to come to our school."

NORTH CAROLINA.

From Rev. S. S. Ashley.

WILMINGTON, N. C., Jan. 11, 1867.

* * * In some places the whites are becoming more friendly, in others more hostile. In a neighborhood called "Long Creek," distant from the city about twenty miles, a school for freedmen, which had been in existence about seven months, and taught by a Northern man, was a few days since broken up. The teacher was taken from his house at night, by a gang of armed, mounted men, robbed, conveyed to the woods, and threatened with death, if he did not leave the place at once.

It seems that they dared not shoot him, but attempted to main him by beating him about the head. Darkness, and his skill as a fencer, (he had been a soldier,) enabled him to ward off every blow. Not far from this same place, I have been officially notified that a white woman of unquestioned character, who was conducting a school for colored children, has been forbidden by certain white persons to teach such a school. On the contrary, in the large places—*e.g.*, as Goldsboro, Lumberton and Fayetteville, the influential white men are becoming avowedly friendly, not only to the educating of the Freedmen, but to Northern efforts to that end.

I mention the following as a significant fact—viz., Colonel Hall, Senator from New Hanover County, in the State Legislature, and Chairman of the Committee on Education, stated to me a few days since, that he was preparing a report on the subject of free schools, and that he desired from me a statement of our work, and number of schools, pupils, buildings, and cost of supporting teachers, as he wished to frame an argument on the practicability of establishing a *free school* system in this city for the white population.

Does not this fact clearly reveal the importance of educational efforts among the Freedmen? The nation and not merely a class is benefited thereby. Your efforts in maintaining *free* schools for the Freedmen are evidently piloting the way for the inauguration of a thorough free school system through the entire South. *Moral:* Your schools and school houses should be such as the white people will do well to copy.

The free school (!) the New England free school, has commenced its march through the South(!) Its progress will be irresistible and its track will not be like that of Sherman's army, marked by deserted farms, blackened ruins and a desolated country, a distressed and fugitive people. On the contrary, it will be marked by peace, plenty, prosperity, opulence and righteousness. So let it be.

From Rev. F. P. Brewer.

RALIEGH, N. C.

Our school has been resumed since the holidays, with increased numbers, contrary to the usual experience of Freedmen's schools in this region. They show some improvement in studiousness and order.

I have been disappointed, by seeing all of the white children leave us. The

most of them go without any schooling at all, rather than bear up against the ridicule that meets them for going to a Freedmen's school. My heart aches for them in their destitution, even if it is in part self-imposed, and I should solicit through you some Northern help in their behalf, if there was not a prospect that the city would be authorized to open a free school next year for the whites.

RALEIGH, N. C.

The destitution in this city and vicinity, though not as great as last year, appeals strongly for relief. The Young Mens' Christian Association have given away $150, in food and fuel, the past month. The Bureau is doing something, some colored people have been successful enough to have made a little start in the world.

But the war widows and orphans and deserted families do not yet receive that regular help which they will need for years to come. Any clothing and shoes which you can send will be most acceptable to the shivering poor.

By the way, some of the children who are coming to the sewing school, are very poor. If some one would give them some new cotton cloth, they could be making up clothing for themselves while learning to sew. Can you not get us a gift of cloth from somebody ? or donate it yourselves ?

GEORGIA.

From Miss Mary S. Battey.

ANDERSONVILLE, Dec. 1866.

The associations which cluster around the name of Andersonville, are familiar to every Northern loyal heart, and need no repetition here. This is *the* Andersonville of dreadful memory—a place made sacred by the dust of sixteen thousand martyred heroes—a place at whose mention patriotic hearts throb with new impulse ; for here was wrought out most visibly, the spirit of the system which has so cursed our land with its presence. Here our brave men were distressed, persecuted, *murdered*, and here we institute our plan of revenge.

Our school begun—*in spite of threatenings from the whites*, and *the consequent fears of the blacks*—with twenty-seven pupils, four only of whom could read, even the simplest words. At the end of six weeks, we have enrolled eighty-five names, with *but fifteen unable to read.* In seven years teaching at the North, I have not seen a parallel to their appetite for learning, and their active progress. Whether this zeal will abate with time, is yet a question. I have a little fear that it may. Meanwhile it is well to "work while the day lasts." Their spirit *now* may be estimated somewhat, when I tell you that three walk a distance of four miles, each morning, to return after the five hours session. Several come three miles, and quite a number from two and two-and-a-half miles.

The night school—taught by Miss Root—numbers about forty, mostly men, earnest, determined, ambitious. One of them walks six miles and returns after the close of school, which is often as late as ten o'clock. One woman walks three miles, as do a number of the men.

On Sabbath mornings, at half-past nine, we open our Sabbath school, which is attended by about fifty men, women and children, who give willing, earnest attention to our instruction. The younger ones are given to the charge of "Uncle Charlie"—a good old negro who wants to do something to help. Miss Root takes the women, and leaves the men to my care. As they are unable to read, we take a text or passage of Scripture, enlarge upon and apply it as well as we are able, answering their questions, correcting erroneous opinions, extending their thoughts, and endeavoring to bring their souls from nature's darkness to the marvelous light of God's truth. Their views of the sacredness of life, its object,

or of true living, are exceedingly limited; they need instruction absolutely in *everything.*

From Miss E. W. Douglass.

WILD THORN, (near Savannah,)
CHATHAM CO., GA.

* * * I had anticipated a most cordial welcome, but was not prepared for the demonstrations of joy which I witnessed. The people were expecting us, because they had been praying for our return. The first expression from almost every one was thanksgiving to God for answering their prayers. Old Aunt Rhina, whose head is frosted by age, and her feet so swollen that you would not think she could walk on them, came almost running from her cabin. I went to meet her. Her first words were, "O! bress de Lord, you's come. My eyes is so proud to see you once more. Ise prayed for you ebery day." Others exclaimed, "Bressed Jesus, you heard my prayer, and I have saw my teachers once more." One old man said, "I seen you, I seen you. I know'd you was coming. De Lord showed you to me all ready to come."

They brought gifts of such things as they had. Rice, sweet potatoes, ground nuts and eggs. Strong men were so overcome by their joy as to tremble like a leaf.

The news soon spread that we must go back to the city, perhaps not to return for want of a home. Sadness was depicted on every face. Mam Phillis came, saying, "I can't feel good, I can't feel good. I prayed de Lord ebery day to bring you back, and now you gwine? O! bressed Massa, I tank you for bring 'em back, now please let 'em stay." One man said, "I am sure some place will be found, for God has not heard so far, to disappoint us in the end."

The same man came the night of our arrival at our present home, bringing straw for our bed. He said his mind told him to bring, and that his mind never told him wrong yet. The man who hires the plantation where we lived last year, has given us the use of this house until the first of January. Beyond that time, all is uncertain. I do not think he likes to have us very near him, for although an Agent of the Bureau, he has a store, where whiskey is sold to his men. I fear many of them will find the store-bills have taken all their wages for the year.

I wish Christian men who have the means, would come here, or South any where, and hire plantations. There is a fine opportunity for Christian labor. Men who come just to make money, have an almost unlimited chance to take advantage of these ignorant people. * *

From Rev. I. Pettibone.

SAVANNAH, GEO.

The night school number now more than two hundred learners. It is indeed a sight of peculiar interest to see the spectacled learners bending over their primers and Testaments with a *constancy* and *earnestness* that permit no abatement. In the school, last night, sat a little boy (one of our day pupils,) by the side of his dear mother, earnestly laboring to help her get a lesson, and learn to read. That little boy, if God spares his life a few years, will make his mark.

A man to-day has just been to see me, to inquire if *he* and *his wife* (not now especially occupied,) may come into our day school with the children? "For," said he, "I am very anxious to *learn* a *little.*" Of course, I told him to come, and we would do what we can for them.

DESTITUTION.

Two days ago, I visited the schools at Ogeechie. In one school of forty-five pupils, there were sixteen pair of *bare feet.* In the other, sixty-two pupils, and thirty-six pair of *bare feet*, and some bare *knees.* True, it was a warm day (Jan.

14,) and, no doubt, more feet were exposed than usual, but the teacher informed me that many of these bare feet were thus exposed on the *coldest days.* Great suffering is experienced among this people, for want of clothing. There is a special want of such as is suitable for women and children. We hope the dear friends at the North will not become weary in this work, for surely the blessing of many suffering ones will be there's. Our schools in the city are well organized, and doing well, and the teachers are all earnest workers.

From Miss M. D. Ayres.

MACON, GA. Jan. 1867.

When we spy a list of contents upon the top of a box or barrel, we are very glad, for it saves us a vast deal of trouble; but of more value than this, is the privilege of saying "thank you" to the donors.

If we knew always to whom to express our gratitude, we feel sure it would be a pleasure to the pains-taking friends who with love and "good will to men," thus practically preach the gospel to the poor, to know that their work has not been fruitless, and that the weary lives they sought to bless, are enjoying the comforts designed for them.

Two consumptives, and several rheumatic invalids are gratefully enjoying some heavy, warm, knit wrappers given by some unknown person, who, I am sure would experience a thrill of pleasure, could a glimpse be vouchsafed him, of the mingled surprise and delight which flashed over their suffering faces, when they realized that a gift of so much comfort was really theirs. Friends at a distance can never know how much of comfort and relief, encouragement and hope, they are casting into the lives of those, ignorant of kindness, and without expectation. The blessings which these gifts call forth, could they but reach the givers, in the simplicity and earnestness with which they are attended, would prove a rich reward.

Last week a widowed mother and six almost naked children, came to us for counsel and relief. She had been working upon a plantation—her only wages food and shelter, since her husband's death, a year ago—but the children must have clothes, so the mother resolutely determined to do something more for them. With a little meal for food, her six children and their rags, she leaves her fellow servants, and alone, relying on her honest purpose and her prayers, commences her three days journey to Macon. Sometimes she is able to beg a ride for the two babies, which helps her "right smart." When night comes on, she spreads pine boughs for their bed, and builds a fire to bake a hoe-cake for their evening meal. She is too "feared" to sleep, so she watches the long night through, and with the grey dawn takes up her weary way again.

The third day she reaches Macon, finds a colored woman kind enough to make a place for them in her single scanty room; and where some scrubbing will secure her a tidy "gown," which before night, she proudly arrays herself in.

Two thin bed quilts (all I could spare for a family of seven,) some old shoes, and half worn children's garments, she received with unbounded gratitude. She entered no complaint, cherished no bitterness, expected no assistance, and has commenced with good courage the struggle with a new year, hoping to secure clothing, as well as food for 1867.

She rents a room, but possesses neither bed, chairs nor table, dish, knife nor spoon. She will spread one quilt upon the floor, and cover the children with the other; bake hoe cake in the ashes, borrow a water bucket and wash tub on occasions, and thus, in this world of plenty, in which God so liberally scatters perfume, flowers and sunshine, this mother and her children will *exist and prepare for immortality.*

And life has *darker views.*

MISSOURI.

From Isaac T. Gibson.

St. Louis, Mo., Dec. 18, 1866.

The Gibralter of Secession in Missouri has at last been out-flanked and struck her colors. A few days after my reconnoisance there, one of my best teachers took his life in his hand, to inhabit that city. After four days search for permanent home, he found a German who thought it his duty to afford him shelter. School was opened next day, the 6th inst. The night of the 11th, it was generally understood that the teacher was to be mobbed. There are about one hundred union colored soldiers in the vicinity, many of them are ready to avenge their mountain wrongs when a flagrant provocation is offered. Our teacher declined accepting their well meant offers of protection, but notwithstanding that, they posted themselves around his building, well armed and burning for a fight, but the cowardly assassins, no doubt, knew of the preparations, and failed to come to time. The next night they made a raid on the school house, carrying off the windows, seats and stove, to a cliff about three hundred yards away, where they pitched all these things down about one hundred feet on the rocks below. The Governor's *War Proclamation* was brought to town the same night, by the St. Louis dailies, and was promulgated in the morning with the report of the robbing of our school house. The wealthy rebels saw at once that it would cost less to get up a new outfit for the "nigger school house," than to be at the expense of quartering a company of Fletcher's troops in their town. Money was subscribed, new sash and lights, a stove and lumber for seats were purchased, and before night, the house received its new outfit, and the teacher was informed that he could resume school next morning with the loss of one day. Every exertion was made to discover the perpetrators, by the whites, and they watched the house the succeeding night, and were using every precaution to prevent a recurrence of the raid.

I consider the school now one of the fixed institutions of the place. A man who threatened to spend $1000 in breaking up any school I should attempt to establish there, was one of the most liberal contributors to restore the school. Now is the time to occupy Fayette, Liberty and Platte City, while they are terrified by "Fletcher's troops." No attempt has been made to advertise the colored schools in Missouri. When this is done by the Governor in his forthcoming message, and the State Superintendent in his report, the *Democrat* will follow, by articles from the editor, and the cause will be fully and fairly shown up, and many of the most intelligent citizens who think we have a special spite at their town by opening a "nigger" school there, will learn they are a common institution of the State. His Excellency is, of course, gratified with the attention the freedmen are receiving from abroad.

From Miss Sara G. Stanley.

St. Louis Mo.

Among my pupils is a young man whose slave life was one of the most cruel and wretched among the millions of his fellow sufferers. The hardships he endured wrought a fearfully evil effect upon his character. He was a hardened and desperate sinner. He tells me he never experienced but one emotion or passion in all his life in slavery, and that was hatred and revenge. He was freed by the proclamation of Emancipation but the change in his condition had but little influence on his heart or mind. He considered it but tardy justice, and, in his own words, "thanked neither God nor Abraham Lincoln for it." Last winter by God's grace he was converted (and some of his religious experiences are most striking and beautiful), and soon after, fully convinced that his Heavenly Father ,whose infinite love and tenderness had pardoned sins so great, required him to testify his love and gratitude by preaching the gospel to his people. Zealously and bravely has he begun to prepare himself. He usually spends several hours daily in school and at other times works very hard for his maintenance. He has persistently paid his tuition. Knowing how hard he struggled and how wretchedly paid most of the Freedmen are for their work, I once declined receiving the money, but he insisted saying that he knew that we did

not receive enough money to pay the expenses of the School and he was stronger to work than I. Soon after going into the School-room this morning, I observed his dejected appearance, and going to his seat, kindly inquired into his trouble. The story was soon told;—insufficient pay for his labor, in many cases entirely defrauded and now compelled to stop from school for want of means to pay tuition and purchase books. He could scarcely articulate, so choked was he with emotion "I would'nt mind having to quit," he said, "only I wanted to work for my Savior, and now it seems as if he rejects me. I know I am not worthy but oh! I love him so much;" and the poor fellow dropped his head upon the desk and burst into tears. I did not attempt to restrain my own tears, but my heart was very glad. I cannot tell you how happy I was in explaining to him how money had that day been received for the use of the school sent by kind christian friends and especially designed for him and such as he; how the rent would be paid and all embarrassments removed, and how God and our friends would take care of us so that no more troubles about unpaid bills would arise.

It was difficult to say, which was most joyful George or I. He will now continue in school without contributing from his pittance for its support, and a friend has agreed to furnish him with the books he may need for the remainder of the school year.

KANSAS.

From Rev. J. W. Fox.

RIDGEWAY, Dec. 17, 1866.

When I wrote you about three weeks since, I was in a protracted meeting at Rochester, a little town four miles north of Topeka. Rev. R. Payne is the pastor. Our meeting was one of deep interest—a work more solemn and of more general interest than ever enjoyed in that neighborhood before. Thirteen united with the Congregational Church, nine by profession, and about as many more are expected to do so soon, and from five to ten will unite with the M. E. Church. We think four of the number had been members of different churches, but are now satisfied that their former hopes were not "good ones through grace." One gray-headed old man who had not been to church for eight years, has now a family altar. Two who had passed through the war, enlisted in the Saviour's army. Their cases were very interesting. In fact there were many interesting cases of hopeful conversions. The union among Christians was precious, just what always ought to be, and what generally attends a real work of grace. The church was organized in 1860, but never had much preaching until a few months since, when Bro. Payne moved there. There were only four members left when the meeting began. Now it will number more than twenty-five when all who are now hoping come in. * * * *

LOUISIANA.

From Miss Edmonia G. Highgate.

—— —— Dec. 17, 1866.

Perhaps you may care to know of my work here for the freed people. After the horrible riot in New Orleans in July, I came here to do what I could, and to get stronger corporeally, that I might enter fully into carrying light and knowledge into dark places. I have a very interesting and certainly growing day school, a night school, and a glorious Sabbath school, of near one hundred scholars. The school is under the auspices of the Freedmen's Bureau, yet it is wholly self-supporting. The majority of my pupils come from plantations, three, four, and even eight miles distant. So anxious are they to learn, that they walk these distances so early in the morning, as never to be tardy. Every scholar buys his own book and slate, &c. They, with but few exceptions, are French Creoles. My little knowledge of French is put in constant use, in order to instruct them in our language. They do learn rapidly. A class who did not understand

any English, came to school last Monday morning, and at the close of the week, they were reading "easy lessons." The only church of any kind here is Catholic, and any of the people that incline to any belief, are of that denomination. There is but little actual want among these freed people. The corn, cotton and sugar crops have been abundant. Most of the men, women, and large children, are hired by the year "on contract," upon the plantations of their former so-called masters. One of the articles of agreement is, that the planter shall pay "a five per cent tax," for the education of the children of his laborers. They get on amicably. The adjustment of relation between employer and former slaves, would surprise our Northern politicians. Most all of them are trying to buy a home of their own. Many of them own a little land on which they work nights, in favorable weather and Sabbaths—for themselves. They own cows and horses, besides they raise poultry.

The great sin of Sabbath breaking I am trying to make them see in its proper light. But they urge so strongly its absolute necessity, in order to keep from suffering, that I am almost discouraged of convincing them. They are given greatly to the sin of adultery. Out of three hundred, I found but three couple legally married. This fault was largely the masters', and it has grown upon the people, till they cease to see the wickedness of it. There has never been a missionary here to open their eyes. I am doing what I can, but my three schools take most of my time and strength. I am trying to carry on an Industrial School on Saturday, for that I greatly need material. There are some aged ones here to whom I read the Bible. But the distances are so great I must always have conveyance, and I can seldom get a horse.

There is more than work for two teachers, yet I am all alone. God has wonderously spared me. There has been much opposition to the school. Twice I have been shot at in my room. Some of my night school scholars have been shot, but none killed. A week ago an aged freedman, just across the way, was shot so badly, as to break his arm and leg. The rebels here threatened to burn down the school and house in which I board, before the first month was passed, yet they have not materially harmed us. The nearest military protection is two hundred miles distant at New Orleans. Even the Freedmen's Bureau Agent has been absent for near a month. But I trust fearlessly in God and am safe.

TEXAS.

From Miss Hattie C. Daggett.

HOUSTON.

I am very glad you sent me to Texas. I, from the first, liked the idea of coming, but still did not expect to find things very agreeable. But I have never entered the work under more favorable auspices. Here at Houston we have seemed to carry everything before us. Our "Home" is a pleasant one—thanks to Mr. Allen's earnest endeavors to make it so—and our schools are large and flourishing beyond our expectations. In the "Kiddoo School," in which Miss Fannie White and myself are teaching, we have a hundred and thirty scholars enrolled. In Miss Jennie Foster's school there are seventy-five. The other schools in the city are equally large. Next week we commence our night school with every prospect of success. Last Sunday we commenced a Sabbath school, or rather took charge of it for the first time. The colored people had for some time carried on a school themselves, but it was not very large, or conducted with much order. Sunday before last, I am told there were only five present. Last Sunday we had over a hundred, and old and young seemed to enjoy it much—we teachers certainly did. As yet, we have only made a commencement, but from this commencement we are led to hope great things.

American Missionary.

NEW-YORK, MARCH, 1867.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

NORMAL SCHOOLS.

Second Article.

An article in our Jan'y number contained *some thoughts concerning Normal Schools.* Its dominant idea was that we should combine with our educational efforts the social and domestic features of a *Christian home.* For the details and reasonings we refer to the article itself.

The article was submitted to several of our superintendents and teachers, with the request, that they would express their sentiments on the subject. The following are extracts, from their letters; which are followed by an article, prepared, at our request, by one of our teachers, who has had large experience in the field.

The first is from the Rev. Mr. Pettibone, our superintendent at Savannah, Ga. Mr. P. had been an experienced teacher at the North, before he went South.

I have read and re-read your article on Normal Schools for educating Teachers for the Freedmen. I have thought much on this subject since the schools here have been in operation. We can scarcely find a colored person here competent to teach. Nearly all, who may have education enough, are still wanting in knowledge of the methods of successful teaching. They need a thorough drilling in this department. Our very best educated teachers from the North often find their skill taxed to the utmost to reach the spring of thought and bring out the uncultivated energies of these colored children.

It is a mistaken idea that *almost any one* will do to teach these ignorant ones in the South. I would say send the *best* or none. I think we can readily see that your plan for Normal Schools is just what we need. Take the pupils away from their old associations—put them into a school, on a farm if possible with a boarding department, under the supervision and control of the best qualified principal and assistants—with a matron thoroughly educated, dignified and lady-like; full of deep Christian sympathy and kindness, and we might hope to see most desirable results. I sincerely hope we may soon see the plan carried out. It strikes me that there are *many men* of means at the North who, if sought out and enlightened on this point, would like to invest in such an enterprise.

The next is from Rev. F. L. Cardozo, our Superintendant at Charleston, S. C.

I am glad to see that this subject is being discussed with a view to the adoption of some positive and definite plan. The subject is one of great and pressing importance, and something should be done at once. * * * I think a few of the more promising ought always to be sent to the North, not so much perhaps for the purpose of gaining more knowledge of books, but that they might enjoy the numerous, elevating, moral influences of the North, which, as you say, is of so much more importance than mere book learning. * * * *

But whatever special plan may be decided upon, by those who have the matter in charge, it is necessary that some plan should be adopted, and its execution begun at once.

The next extract is from Mr. H. C. Percy, who has been, for some three years, our Superintendent at Norfolk, Va.

From the first, this "normal" plan, (for the Freedmen,) has seemed to me the only rational method for their successful elevation. Our present method is good, but entirely inadequate; and none see this more clearly than the teachers on the field.

All the teachers at this point unite in the opinion that when the "material aid" is furnished, it could be applied to no better purpose than the realization of your *third* plan suggested. If similar schools are essential in our Northern system, they are certainly none the less necessary here.

HOME INFLUENCE AMONG THE FREEDMEN.

A strong argument, in favor of the establishment of a Training School for colored teachers, arises from the character of the *homes* to which the pupils belong. They spend but a few hours of every day in the

school-room. In very large measure the home moulds the character. The habits, the principles, the superstitions, the language even, of those by whom the child is almost constantly surrounded, are stamped upon the mind. This is a fact so commonly received that we unconsciously judge the home by the children. The colored children, with their peculiar susceptibility, their natural imitativeness, and their proneness to follow in the beaten paths. (a tendency strong in inverse ratio with mental activity,) are unusually dependent upon home training, and therefore the propriety of the family and home influences included in the scheme under contemplation. Even in the ordinary day-schools among the Freedmen, the good influences of the school are considerably lessened by the evil influences of the home. Those who are to become teachers, from among the colored people, must be developed as rapidly as possible, must be made as nearly as may be like Northern teachers and Northern thinkers. Habits of neatness, system, thrift, are invaluable. Those who have not seen for themselves the homes of the colored people can hardly understand the depressing and retarding influences, the air of mental and moral squalor in which they live. Let me give a little insight into a few of these homes —premising that they are not extreme, but *average* cases.

No. 1. The father, mother, three children and dog occupy the one room of the cabin. Both parents smoke; both boys run loose in the street with the pigs. The girl is pretty, gentle, and too white to belong to both parents. The small room is crowded with broken furniture, cast off finery, crockery, and indispensables. Neither parent can read. A few well thumbed Readers are all the literature the house contains. No paper comes, to quicken their ideas. Life is a round of menial duties for the mother, and of hard work for the father. Ambition seems dormant, and progress is out of the question.

No. 2. A neat, well-kept house, with a light mulatto woman, showily dressed, as its presiding genius. R., one of our best scholars lives here. There is some chance for mental development, for his mother is quite intelligent and likes to hear a paper read now and then. Then too, R. has much to think of, for the social and domestic relations are puzzling, or were before he was wise as he is now. Poor boy, such wisdom is hardly what we seek for him. The purest nature in the world could hardly escape taint under such associations.

No. 3. Unwashed dishes, unmade bed, unswept floor, untidy clothes—it is strange that the scholar, who calls this place home, sees little beauty in "Heaven's first law"—little force and meaning in our admonitions about cleanliness? For others the mother could "tidy up" a room; for herself she seems utterly helpless. This girl —a young woman herself—has no incentive in her home to personal neatness. A bath is a thing unheard of; it is not every day that she combs out her hair. Capable in other directions with a quick mind and retentive memory she lacks ambition in this one respect. Proper influences are needed to correct a fault so serious in one who is to become a teacher.

No. 4. Ask P.'s mother if she is a Christian, and she will answer: "Ten year, I reckon, Miss, since I was baptized." Ask if Christ grows nearer, more precious, and she says: "Yes, I'se done baptized ten year ago. De Lord he speak peace to my soul. I'se no fear since. He keep me from all sin in the way I should go. Yes, Miss, I dun' no nothin 'bout de world nor de tings of de world. Praise de Lord, —ten year next 15th of January!" And Mrs. B. rests upon that baptism "ten year ago," and knows nothing, actually nothing, of living, growing faith in Jesus, a present Savior. P. is asking with earnest solicitude how she shall serve Jesus, and what it is to be fully His. At home she must naturally turn to her Mother for instruction, and how can the blind lead the blind? True, there is an inward voice, a teaching of the Spirit, that shall perhaps suffice for salvation, but who can repress the conviction that it is almost an infinite loss to this young soul, reaching out after fuller light, to be kept in the darkness?

No. 5. A. E., aged 14 years, a bright,

affectionate, romping girl, first in play and first in study, loving and passionate, lives here where pigs and chickens, men, boys, and lazy neighbors do congregate. Her mother brings out her torn garments with something like triumph, to prove what a trial the girl is. "Pears like, the stinger here, dont' do no good. I gives it to her right smart, Miss." The "stinger" is a small hide or leather whip, divided at the end into three or four thongs. E., looks on and listens, half defiant, half mortified. She is an only child, and sometimes indulged, oftener scolded and "stung," her naturally good disposition is being rapidly spoiled. Kind faithful training is needed, but she hardly gets it at home.

No. 6. Here we find a bustling household, with a kind of slatternly thrift. The mother takes in washing; the father does team work. The love of money is not confined to Anglo-Saxons, and many a day the children are kept from school to carry or return clothes, to go out for a day's service, or to take a turn with the team. Much as the parents prize school privileges, a living must be made, and we, who believe in "one blood," can hardly blame them for wishing to make a little more.

There is a son whom we watch with extreme solicitude—clear-headed, apt, thorough as a scholar, with strength of will, grand in its endowment if rightly directed, —he needs constant watching and counsel or *it* will carry him headlong to ruin. A quick tempered, ignorant father, by misunderstanding the boy, aggravates the danger. Among white children the Sabbath teachings and the influence of associates tend towards the curbing process. In this case the associates are *below* this boy in attainments and strength of character, consequently of less influence. And the "Sabbath influences" are almost nothing. What shall supply the great want?

Partly, it seems to us, this Training School where these boys and girls, these young men and women shall be gathered not only into a school, with earnest thorough competent teachers, but into a home where the spirit of Christ—which is temperance, meekness, faith—shall dwell.

STORRS' SCHOOL HOUSE.

ATLANTA, GA.

The following article which we copy will give another illustration of the progress of substantial improvement in the education and elevation of the Freedmen. The congregation of Rev. Dr. Storrs, of Cin. O., have made for themselves a monument in this little chapel and in the hearts of these grateful people, which unlike some other monuments, is as useful as it is ornamental. May the spirit of a like wise liberality fall upon many more of the congregations of the Lord's people.

STORRS' SCHOOL-HOUSE.—Accepting the invitation of those who have the work in charge, we yesterday evening attended the dedication of STORRS' School-house, which has been erected in this city for the use of the colored people. Most of our people have known, for some months, that such a building was in process of erection, but few, we judge, had any better notion than we had — and ours was a poor one — of what would be the real extent of the building.

The work has been done through the auspices of the "American Missionary Association." The building erected is a large and commodious one, and really handsome. It is finished in good style, and the upper rooms are well and handsomely furnished with convenient desks and seats for the use of the pupils. Each of the two upper rooms is competent to accommodate about fifty pupils. On the first floor of the building are several large rooms, which will also be devoted to school purposes, besides a chapel about fifty by seventy feet in dimensions. This is adapted for the ordinary school religious exercises, also for a place of public worship for the colored people.

All the rooms of the building are well ventilated, neatly plastered, and ceiled around the sides sufficiently high for protection. The ceilings are high, and the building is admirable adapted to the purposes for which it is intended.

The history of this building may be summed up in a few lines. After the close of the war the American Missionary Association sent hither one of its field Superintendents—Rev. E. M. Cravath—to examine the prospects of an extention of the work to the colored people of this city He was well received by the blacks, and a school was organized at once in the Colored Methodist Church. A temporary building was soon after bought hither from Chattanooga, and erected on Walton street and used for

school purposes. In these two buildings, under the direction of the male and female teachers supplied by the Association, about one thousand colored children received their first lessons in education.

It was eventually determined by the parties interested to enlarge the facilities of the system. The lot on which this new building stands was purchased with private funds. Rev. E. P. Smith, Secretary of the Association, visited this place, and, witnessing the interest that the work had awakened in the minds of the colored people, went back to Cincinnati, and made a statement of the whole matter to the congregation at Rev. Dr. Storrs' Church in that city, and asked for a contribution. He got $1000. That determined the project which resulted in the present building, which was dedicated yesterday evening.

The dedicatory services were opened by singing and prayer. An address was then delivered by Rev. Mr. Williams, of Michigan—which was eminently suited to the occasion, being practical and delivered in plain but forcible language, suited to the understanding of his audience. He urged the colored people to cultivate habits of industry, to be economical, honest, self-dependent and to use all endeavor to procure an education. He frequently took occasion to illustrate his points by anecdote which was applicable and instructive. His whole address was excellent in tone, and calculated to promote good feeling and stimulate his hearers to a better understanding of their duty.

He was followed by Rev. E. M. Cravath, who detailed the history of the enterprise as we have substantially related it above. He also presented a handsome Bible, as a donation from the Sabath School of Dr. Storrs' Church mentioned above.

Mr. Cravath was followed by Mr. Eberhart and James L. Dunning, of this city, and they in turn, by a couple of colored ministers—Elders Turner and Quarles—both, we believe, of this city.

We should not neglect to mention the singing of a class of boys and girls. This was really creditable, and shows that they have been very well trained.

The audience in attendance upon this ceremony was immense. The Chapel and all the large rooms on the first floor was packed to its utmost capacity, and we have never seen a more orderly gathering, or one that was more decorous, and attentive to what was going on.

They showed their appreciation of a good thing, when one was said, by respectful applause.

The Chapel in which these ceremonies were held was profusely decorated with wreathes, crosses and festoons of evergreen, and mottoes of various kinds. Noticeable among the decorations was a portrait of Abraham Lincoln, over which were hanging a couple of small flags, and above the whole of which was the motto "He lives in memory."

The day was heartily enjoyed by the colored folks, and it indeed marks an epoch in their history.

From Rev. W. B. Williams.

MEMPHIS, TENN., Dec.22, 1866.

I have just visited the colored schools under your care in Nashville, Chattanooga, Atlanta, Macon, Andersonville, and in this place, and will give you briefly my impression in regard to them.

I am delighted with the "Teacher's "Homes," and am glad that Southern sentiment rendered their establishment imperative.

While they are very plainly—yes meagerly furnished—they are pleasant and comfortable.

The food too, although plain, I am confident from my own observation, is far superior to what our teachers would usually obtain if they boarded in Southern families.

Associated as they are in such large families, the teachers have all the social enjoyment that they need, and all for which they have time, so that they live on, wholly oblivious of the fact, that they are unrecognised by the *elite* of the South.

All the teachers are professing Christians, and nearly all are singers, and I have seldom enjoyed such precious seasons of family worship, as I have at the morning and evening devotions at the "Teachers Home."

This trip has forever banished from my mind the idea that almost any one will do to teach a colored school. The very best teachers are demanded here, so that they and their work shall ultimately command the respect of all the intelligent people of the South, who casually become acquainted with them. Such teachers are required in order to demonstrate to all men the capacity of

the blacks to acquire knowledge. Only the most skillful workmen can show fairly the quality of the material in which they work.

It is important too that the pupils, who are to be the teachers ultimately of their own race should never become acquainted with any save first class schools. * * * The schools you are organizing here, will serve as models of the schools which will spring up at no distant day, when the Southern States shall adopt a system of free schools.

Religious instruction is made prominent in them all, and the devotional exercises are as far as possible kept from becoming mere forms.

I am surprised at the success which has attended the office of the middle department of the Association at Cincinnati, in the employment of teachers. It would be difficult to find a corps of nobler teachers in one of our Northern schools, than are to be found in several of the colored schools visited.

Many of the teachers are poor in purse, and I learn on inquiry that they are teaching for much less than they received North. Some for one-half and others for one-third of what they received before coming South, and yet they labor on most cheerfully. As long as such noble young men and women are found willing to labor here, will men of wealth suffer the work to lag for want of money.

From the Morning Star.

FREEWILL BAPTIST FUNDS FOR FREEDMEN.

REMEMBER THIS!

All funds contributed by our churches and brethren for the Freedmen's Mission should be sent to one of the Treasurers of the F. W. Baptist Home Mission Society. The subscriber, at Concord, N. H., or Rev. D. L. Rice, Hillsdale, Mich.

We are working with the American Missionary Association in the work for the Freedmen; but we are not sending our funds to their treasury. We have a treasury of our own and now have between 20 and 30 missionaries and teachers among the Freedmen in the Shenandoah Valley, and we as a society must sustain them or call them home. We do not draw funds from any other Society, to support our teachers. We depend wholly upon our churches and friends who send their money to our treasury * * * and it is most ardently hoped that all our brethren and friends, especially the readers of the *Star*, will remember that our Society needs all the funds they can raise to carry forward our part of the mission work among the Freedmen. SILAS CURTIS, *Treasurer*.

Concord, N. H., Nov. 29, 1866.

The Free Will Baptists are indeed doing a noble work for the Freedmen; and we earnestly hope it may be abundantly sustained by their churches. As Mr. Curtis says, funds for its support should be sent directly to their Treasurer, and we should regret to see them diverted therefrom, to any other Society.

PERMANENT HELP.

The following extract of a letter from our Supt. at Norfolk touches a vital interest of the Freedmen and suggests an entirely feasible method of doing them great and permanent good. There can be no doubt about the safety and profit of these investments, in many parts of the South, and we especially commend Mr. Percy as a man of integrity and thorough business experience. Any sums from $200 upwards, may be thus invested.—*Ed. Am. Missionary.*

"Give us a piece of land and we will soon pay for it, and take care of ourselves" is the cry of hundreds in this section. Who can blame a man for his poverty, who is obliged to spend three-fourths of his earnings for rent? There are now large tracts of land near this city for sale at reasonable prices, and there is no objection to selling colored men: But few have the money for cash payment, and no one will give them credit.

Why cannot our Associations or some benevolent capitalist give *permanent help*, to these poor by investing a few thousands in land for homesteads, and allowing them to purchase a mortgage, and make quarterly or semi-annual payments? The payments would undoubtedly all be met in three years, and most of them in two and many of them in one year. With this help the people will support themselves. The investment is perfectly safe in any event. The land cannot get away from the mortgage and is sure to rise in value. Until

something of this kind is begun, the charity of the benevolent really goes but little way towards relief, for all we are now doing only helps hold them out of present suffering and makes no provision for the future.

Any one desiring an investment of this kind, can by addressing me, be put in communication with parties here who will sell land on favorable terms giving immediate possession; and if this be done at once, hundreds of families now paying rents that are keeping them paupers, may by the first of June, find themselves in their own home, beyond the need of charity.

H. C. Percy.
Supt. A. M. A. Schools.
Norfolk, Va.

POSTHUMOUS INFLUENCE.

A recent writer, in presenting the claims of the Congregational Building Fund, uses the following striking and beautiful language:

"The founder or benefactor of such a church has it for a sound-conductor, through which to send his voice to after ages. His life becomes incorporate with the life of the Institution. While the grass grows rank above his dust he works on steady for Christ, through all the instrumentalities of that church. He warns and invites through its preacher. He praises God through the organ and choir, He trains children through the Sabbath School. He labors in every successive Revival. He swells the volume of the annual charities. The very bell in the steeple loads the Sabbath air with the sweet remembrance of his fragrant deed. The church has no function, no work, no fashion or shape of activity into which he, by his gift, of a sanctuary does not incessantly enter."

Very beautiful and true, and all the more beautiful because so true. But are there not other investments that give promise of future returns as great and far-reaching, as those transmited through the wood, brick and mortar of a church edifice? May not the teacher of Freedmen, or the supporter of teachers, lay foundations and rear a superstructure more enduring? With such materials as humanity furnishes even though in ruins and the instrumentalities which Education and the Gospel afford, we may confidently calculate on results that shall not only brighten and broaden here, but, spanning the chasm, between Time and Eternity, go on developing in growth and grandeur, the glorious results of the wise and right use of talents entrusted to human stewardship!

JAMAICA.

From a little pamphlet entitled, "England and her Subject Races, with special reference to Jamaica," we extract the following, referring to the Industrial School of our Mission at Richmond:

"What is wanted is an education that would make intelligent laborers and useful citizens, and no system seems so likely to accomplish this object as industrial schools where learning and labor should be taught together. Such a system of education would not only have the advantage of economy of expense, by contributing considerably towards its own support, but it would tend to remove the idea of disgrace which, in Jamica, is attached to field labor, and make it respectable in the eyes of the people. It would also accustom them to the use of better implements of agriculture, as well as improved and more scientific methods of cultivation, which could not but exert a beneficial influence on the prosperity of the island. There is at present one institution of this description, established in the parish of Metcalfe by the Agent of the American Missionary Society, in which not only agriculture is carried on to a considerable extent, but other useful trades, as tanning, smiths' and carpenters' work, and a saw-mill moved by water-power, and a fair crop of sugar is also cultivated and manufactured. This valuable institution . . . is, to a considerable extent, self-supporting; . . its influences are seen for miles round, in the superior intelligence of the people, their impoved methods of cultivation, and general good conduct.

JAMAICA RIOTS.

Rev. C. C. Starbuck, writes;

"There is one very noteworthy fact

in connection with the late disturbances. The district from which the insurgents came is one particularly remarked in the report of the Inspector of Schools for 1863, as conspicuous for its dense ignorance and superstition. It is to be hoped that the new Governor will note this fact."

From Susan H. Clark.

SLABTOWN, NEAR FORTRESS MONROE, Va. Jan. 1867.

We have had continual snow and ice, making the roads almost impassable. The most destitute, who depend for fuel chiefly upon what they "tote" two and three miles, from the woods, have suffered extremly for the want of a fire. With the little work offered, they cannot earn sufficient to buy wood, at the present high prices. I have done something for the aged and widows, by giving them a load,—a half load, or even a few sticks, as I had it in my power. The day after New Year's, I found a number without fire or meal. An old woman and her little grandchild were lying in bed, with the snow drifted in and lying about the neck and shoulders of the little boy. They were in bed, because they had no wood, and no meal. I told her to get up, she should have both. At other places where there had been no breakfast, I was able to furnish meal.

I returned home asking myself the question, what will these people do? No one was hauling wood and there was none in the village for sale. Finally, by considerable coaxing and by showing a greenback, I obtained a dollar's worth of wood, which I divided among *ten* families—two, three and four sticks in a place. Some families, in their extreme suffering with cold, have burnt up their stools, and even their bedsteads. One old woman, who had burnt every article of furniture, began to take up the floor of her house, and while putting it upon the fire, she says this Scripture came into her mind; "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens," and she sat down to think, and praise God and feel happy.

Our night school is exceedingly interesting to us. We are reading a chapter of "Uncle Tom's Cabin," each evening, and almost breathless attention is given to it. We thought it would inspire them with a desire to learn to read, and also show them how much we previously knew of their condition, and sympathized with them.

We have a school prayer meeting one hour each week for the children who wish to attend. Much interest has been manifested which we hope will result in conversions. We also close one evening of the night school with a short prayer meeting. The last one was intensely interesting. The people are improving much in their prayers, both as regards manner and substance.

Those who are inquiring the way have much to contend with from the superstition and ignorance of the older people. The Bible being so long a sealed book to them, they believed that God revealed everything that pertained to their salvation, without reference to the Bible or its teachings. They think no one should read the Bible until after conversion—that it is *then* a guide. Some say it is written on their hearts, and that is all they want. Most have a wild experience, and nothing gives them more pleasure than to relate it. They believe in visions and dreams. During their conviction they think it meritorious to do penace—such as going to the graveyards to pray and staying out all night in some lonely place. I think the great majority seek religion merely from the fear of going to hell, and if any one comes simply to trust in Christ for conversion feeling the love of God in his heart, unless he has seen, and can tell of *wonderful* things, he is not believed,—"he has not got *all* yet," they say, and tell him to go

back to the hills to pray; he must ask the Lord what he did with his sins, and the answer will be "They are put into the sea of forgetfulness,"—which some say is hell. There are some of our people who do not believe in these things and we feel encouraged to hope that our efforts in the past have not been in vain.

A clergman in Virginia thoroughly conversant with the condition of the Freedmen, says:

"I have just been reading the reports on administration of justice by the civil and criminal Courts since March last. This fact is patent, viz. while many counties have faithfully given the freedmen their rights in matters of dollars and cents, *they never do it* in cases of high crimes against their *persons, their manhood.* A white defendant's person is sacred where the plaintiff is colored. One drop of the meanest white man's blood is worth more than all there is in the body of the best negro.

From Miss G. L. M. Kellogg.

Wilmington, N. C., Feb. 2, 1867.

Reports are constantly brought from the country, showing the terrible abuses that are practised there. The whites seem to wax more and more lawless. After the laborers "contract time," for work has expired, they are driven off or "run off" the lands, as they call it, in which case they flee for their lives, for if they refuse to go they are shot. Robbing is carried on constantly, and has become in some places, quite an organized thing. Formed into companies, robbers come disguised, and sweep off the hard earned stores, and the few effects of many a colored family. To-day I saw a woman who fled to this place to save her children from being torn from her by her former master, and "bound out," as it is called, which is nothing more or less than slavery.

In another case, the mother having reported to the Bureau, the seizure of one of her children, her eldest, grown up son, who was the messenger, was killed soon after his return home.

For such reasons, a great many are seeking refuge in this town, and no one can tell where they can find a place. The same causes, that for the last year-and-a-half, have been operating to make it difficult to get along, with the increase of such tyrannies, and the "hard times," cause a direful struggle, for this poor people in almost every direction. No land, no work, no wages, but outrageous rents. It seems strange that more do not perish. Amid such circumstances, it is surprising that so many keep up such a right good will for exertion.

I lately met a woman, whose faith in the efficacy of prayer much interested me. She was speaking of her experience shortly before the fall of the place. At that time her master hurried off a number of the people into the country some one hundred miles distant. The idea of going was dreadful to them. Before starting, they fasted and prayed much, and after they reached their destination, they held special meetings for prayer, accompanied by fasting, for their return. Some of them fully believed that their deliverance would be soon realised. It was not, however, in the way that *they* thought, through the Yankees, but through the inability of their master to obtain supplies for them, he was obliged to send them back just two week's from the time they left; soon after, came their complete deliverance, through the fall of the place.

This woman inquired with most intelligent interest of the prospects for the country, hoping that the legislation will help them out of their severe struggle. I cannot but offer them encouragement to hope that the coming year is to afford them help that no past one has done.

[From a teacher who proposes to build herself a home.]

I have just received yours of Dec. 29, and rejoice that I can remove all obsta-

cles. I intend *myself* to bear the expense of the "few acres of land," and the "little shelter," which I design to raise. Shall I tell you where I got the money? I have taught school twenty years. Soon after I commenced, I had a sickness which confined me to my bed for four long years; years of suffering. During that season I pondered eternal truths as I had not done before. While the decision of my physicians was that I "must die," the words addressed to Hezekiah were repeatedly spoken to my heart, but in a reversed order. "Set thine house in order, for thou shalt LIVE and not die." I felt there was something for me to DO.

Since then I have saved every five cent piece that I could spare from other calls, a ten cent piece now and then, and put them in the Savings Bank. I have been enabled to save but little, yet I have saved something, and now, could I use it better than so to invest it as to save at least my *rent* from being paid by the Missionary Association? You see my expense will be just so much *less* than they now are, and I hope to do more good.

It is the intense desire of my soul that the world which lieth in wickedness should be converted unto Him; and I remember that he who can turn the hearts of the children of men even as the rivers of water are turned, has said, "Ask, and ye shall receive." I believe that in answer to the prayer of faith, hands that are now eagerly clutching their well filled coffers will relax their hold, and the contents be poured forth for the amelioration of a stricken world.

A BLACK HERO.

The following incident in the fatal collision of the Niagara with the Post Boy on the Mississippi, was related to me by an eye witness:

The two steamers struck, and the Niagara immediately careened and began to sink. The wildest consternation was at once universal. Ladies rushed to and fro with piercing screams, imploring the men to help them. But no means seemed at hand, and each sought his individual rescue.

At this fearful moment a negro boy—one of the crew—was seen quietly lashing a long and stout rope round his body, at the other end tying a stick of wood in its center.

Instantly, with this apparatus, he threw himself into the river. Turning upon his back, the stick drifted to the rope's end; and, calling upon two ladies who stood on the edge of the boat—one with a child in her arms—he urged them to spring, and catch either end of the stick. Horror stricken, they hesitated. The negro lay calmly on the waves, and in tones of confidence, told them it was their only hope, insisting that he would carry them safely to the shore. For another instant they hesitated; but gathering courage from his self-possession, and realizing that it was their last moment, they took the leap and both succeeded in grasping the stick. Turning quickly, to prevent their seizing him, the heroic fellow struck out, with strong muscles, for the land. The rapid current was well nigh resistless; but he wrestled manfully with his burden. The energy of despair kept them to their hold. and at length their feet touched bottom. Both ladies, with the clinging little one, were saved. Many witnessed this feat, It exhibited not only a cool, unparalleled bravery, but was wholly disinterested; both ladies were strangers. It should be added that the boy lost his own trunk, with his best clothing, and three hundred dollars in money, to sink with the wreck.

REV. J. W. ALVORD.

Letter to the Treasurer.

WASHINGTON, Pa, Feb. 4, 1867.

I was pleased to see that the American Missionary Association had resolved to raise $400,000 and yet when we contemplate the vast field recently opened for missionary operations—4,000,000 of heathen, as it were at our doors, perishing for lack of knowledge, it seems to me that at least half a million should have been secured for the freedmen alone, as a yearly installment of the national debt due them. With this view of the subject I conclude to double my contribution by remitting a draft for $1.000, which, considering the work to be accomplished, seems but a small donation, I should say *instalment* of my proportion of that just national debt.

And besides the justness of the debt, in view of the hesitancy of Congress, it is among possible events that the freedmen, may have to fight their way to the polls, and if so they should be prepared to fight intelligently. Be that as it may, they should perpared to vote intelligently. And yet ignorant as they are the

ballot would be much safer in their hands than in the hands of those rebels who wickedly strove in murderous conflict for four years to destroy our nationality.

Yours very truly,
SAML. MCFARLAND.

RECEIPTS

IN JANUARY 1867.

MAINE.

Auburn. High St. Ch. ($30 of which from Hon. Seth May, to const. MRS. ADA M. CARTER, L. M.) 82 15
Bangor. 1st Parish Sab. Sch. $50, to const. JOHN F. KIMBALL, L.M., Central Sab. Sch. $50, Friends, b. of C. 100 00
Cumberland Centre. Cong. Ch. 18 00
Dennysville. Cong. S. S. 10 00
Farmington. —— $5, S. Wyman $1, 6 00
Foxcroft. W. W. Clark 1 00
Gardiner. Cong. Ch. 18 78
Holden. D. F. and T. J. C. 1 00
Kennebunk. S. S. 25
Orland. John Buck $100, Cong. Ch. $20.05, and b. of C. $67.43, Friends, b. of C. 120 05
Sheepscott Bridge. Dea. A. Flye $10, Rev. G. B. Richardson $5, 15 00
Skowhegan. Mrs. Almira Gould $15, A.W. Gould $10, G. B. Gould $5, to const. ALLEN W. GOULD, L. M., Coll. by Miss O. E. $5, Mrs. Chas. Bean $5, Others $15, bal. to const. MRS. RHODA M. CUTLER, L. M. 55 00
Sweden. Cong. Ch. 13 00
Waterford. Cong. Ch. $18 and b. of C. 18 00
West Brockville. Cong. S. S. 13 00
Winslow. S. Smiley, Mrs. S. Smiley and J. Garland $1 ea., Rev J. D. 25c. 3 25
Yarmouth. 1st Cong. Ch. bal to const. MRS. DESIAH B. LORING, L. M. 18 90
——— "A. M." 1 00

NEW HAMPSHIRE.

Amherst. L. and L. Melendy 10 50
Bennington. F. M. Whittemore 3 00
Candia. J. Martin 5 00
Dover. First Cong. Ch. $123.25, F. A. Soc. b. of C. $76.50, 123 25
Exeter. Cong. Ch. $103.80, "A Friend" $5, J. Bellows $30, to const. MRS. M. B. BELLOWS, L. M 138 80
Fisherville. J. C. Whidden $2, Cash 50c. 2 50
Fitzwilliam. P. Wright 1 00
Goff town Centre. "S. F." 5 00
Great Falls. First Cong. Ch. 26 96
Hollis. John Shedd to const. CHARLES M. SHEDD and ROSALINE M. PATCH, L. Ms. 60 00
Langdon. Jerome Ball $15, Cong. Ch. $10, 25 00
Londonderry. C. S. Pillsbury 1 00
Lyme. Ladies $2, and two b. of C. 2 00
Manchester. Cong. Ch. hhd, of C.
Mason Village. Union Coll. 9 00
Milford. 1st Cong. Ch. 187 00
Nashua. Mrs. Wm. Taylor $5, Friends, b. of C. Val. $35, 5 00
New Boston. Mrs. A. K. Lawrence 2 00
New Ipswich. Children's Fair $35.78, Geo. Sanders $10, Jon. Nutting $3, "A departed soldier" $3, Mrs. J. Thayer and J. P. Clark $2 ea., R. Farwell $1, Mr. and Mrs. T. Davis $1, Others $1.22, bal. Coll. by Mr. G. $4, *for a Teacher*, Cong. Ch. $32.50, 95 50
Orford. Dea. N. Rugg 10 00
Pelham. Geo. Fla 10 00
Pembroke. F. H. Putnam 5 00
Pittsfield. Cong. Ch. Benev. Soc. b. of C.
Temple. I. Wheeler $15, Dea. N. Wheeler $10, S. Wheeler, M. H. Fisk and W. Keyes $5 ea., J. F. Ball and Rev. Geo. Goodyear $3 ea., J. Fisk, D. Felt, J. Warren, S. W. Edwards, J. Bragg and H. Buss $2 ea., Sab. Sch. $2.09, 24 Individuals $1 ea. Others $7.41, to const. JOSHUA PARKER, J. FARLEY BALL and HERMON BUSS, L.Ms. 2 b. of C. 91 50
Wakefield. Rev. D. D. Tappan 4 00
Walpole. Cong. Ch. to const. REV. G. H. DE BEVOISE, L. M. 37 00
Washington. Cong. Ch. 3 00
Wentworth. Cong. Ch. bal. to const. REV. JAMES C. SEAGRAVES, L. M. 22 00
Winchester. John Burbank $5, M. Saben $3, Cong. Ch. $2, 10 00
Winchester and Ashuelot. Ladies' B. Soc. 50c. and b. of C. 50

VERMONT.

Barre. 1st Cong. Ch. 24 06
Brattleborough. Friends, b. of C.
Bradford. Friends, b. of C.
Clarendon Cong. Ch. 19 00
Cornton. Coll. 10 00
East Berkshire. —— 1 00
East Dorset. D. G. Williams 1 00
East Poultney. Miss Susan Kinney 10 00
East Shefford. L. A Child 10 00
Fairhaven. L. Reed 1 00
Fayetteville. Mrs. A. E. K. Higgins, Dea. L. Walker and A. Birchard $5 ea. 15 00
Ferrisburgh. Union Coll. $13.17, L. and L. Carpenter $5, C. Field $1. 19 17
Guilford. Mrs. J. E. Bangs 1 00
Hardwick. "U. S." $2, "A. S." $1, P. S. 75c. 3 75
Hartford. Enh. Morris $14, 3 b. of C., by E. M., Mrs. I. Dutton and L. Hazen $1 ea. 16 00
Hortonville. E. A., 25
Ludlow. G. Coffin and L. H. Coffin, $1 ea. 2 00
Lunenburgh. Cong. Ch. 12 67
Middlebury. S. W. Boardman 5 00
Montpelier. H. Y. Barnes $5, W. H. Richardson $3, H. Ward $2, 10 Individuals $1 ea. 20 00
Montgomery. Mrs. J. L. Clapp 2 00
Newbury. Cong. Ch. & Soc. $16, Mrs. S. Martin $5, G. Burroughs $2, J. Kendrick $1.50, A. McA. 50c. 25 00
Northfield. Cong. Ch. 26 73
North Springfield. J. L. Fisher 5 50
Peacham. Estate of Sarah M. Miner, by Hon. C. Morrill, Ex. $1000, "An Aged Lady" $2, 1002 00
Pomfret. S. Conant 2 00
Putney. Cong. Ch. 11 53
Rinton. S. E. Everett 5 00
Sharon. A. Follett and family $2, Miss S. P. Follett $1, 3 00
South Newberry. C. W. Eastman and J. Abbott $10 ea., Mrs. H. Brock and E. Abbott $1 ea. 22 00
South Shaftsbury. S. Whipple 3 00
Stowe. Cong. Ch. $33.44, Friends, b. of C. 33 44
Topsham. Henry Ober, b. of C.
Vergennes. Cong. Ch. 56 58
Waterbury. Mrs. H. Somerville $5, H. Morse $3.75, 3 Individuals $1 ea. Others $1.75, Miss L. Pineo $1, 13 50
West Brattleborough. S. W. Kimball $1, —— $1.50, Ladies' Benev. Soc. b. of C. 2 50
Westminster. Cong. Ch. $15.82, Ladies $2, and box of C. $37, S. G. 25c. 18 07
Worcester. "A Friend" 5 00

MASSACHUSETTS.

Abington. 1st. Cong. Ch. $119, Friends, one bdl. shoes, 119 00
Amesbury and Salisbury. U. E. Ch. 17 80
Amherst. 1st. S. S. Christmas Gift $14, and 2 b. of C. 14 00
Andover. Old South Ch. $234.49, to const. MRS. HANNAH A. CUMMINGS, MRS. MARY CALLABAN, MRS. SARAH M. LORING and MISS MARY E. BALLARD, L. Ms., Rev. Mr.

Emerson $100, Mrs. H. N. Fay $50, Abbott Fem. Sem. b. of C., Friends, b. of C. 384 49
Ashby. A. T. 50
Ashfield. Mrs. G. B. Hall, 1 00
Ashland. Ladies' Benev. Soc. 2 b. of C. $61.13, Friends, bdl. C.
Athol. Ladies of Cong. Parish, b. of C. Cash, $1, Friends, b. of C. 1 00
Auburndale. Friends, 1 b. of C.
Berlin. Mrs. D. Fay, 1 00
Beverly. Coll. Dane St. Soc. by I. T. 32 25
Boston. Park St. Ch. (addl.) $44.49, Charles Nichols, $30 to const. JOHN G. CARY, L. M., Tremont St. M. E. Ch. $20, H. Lang, $2, Lindsey, Shaw & Co., box of shoes, Mrs. J. Ayres, b. of C., Friends, b. of C. 96 49
Bradford. Cong. Ch. to const. REV. JOHN D. KINGSBURY, L. M. 33 00
Brattleborough. Friends, b. of C.
Brimfield. Cong. Ch. Thanksgiving Coll. 5 70
Brookline. Miss E. Pierce, 15 00
Buckland. "A Friend," $20, Dea. B. Ballard, $11, 31 00
Campello. A. & A. B. Keith, 5 b. of shoes, $100, and 2 b. of C., Friends, b. of C.
Charlestown. Ladies' F. A. Soc. $40, Friends, b. of C. 40 00
Chelsea. Horatio and Annie F. Page, $10, —— "For Freedmen, New Smyrna, Fla." $5, E. Case $1, Mrs. S. M. 50c. Mrs. Pratt 2 bdl. of C. Mrs. Eustis, bdl. C. Mrs. Richardson, bdl. of C. 16 50
Chicopee. L. A. Moody, $6, Mrs. C. W. Cooley, $5.50, Miss L. C. Searle, $2, Mrs. A. A. Wait, $1. 14 50
Conway. Mrs. M. C. Tilton, 1 00
Chiltonville. E. Holmes, 6 60
Cummington. W. Packard, 2 00
Curtisville. Ladies, 1 b. of C. $28.35,
Dorchester. Rev. Mr. Mean's Soc. 2 b. of C.
East Abington. J. Lane & Sons, b. of shoes,
East Hampton. Payson Sab. Sch. $50, *for a Teacher*, Thanksgiving Coll. U. M. 1st. Cong. Ch. $46.08, 1st Cong. Ch. $28.25, Cong. S. S. $10, Rev. H. Smith, $5, 139 33
East Medway. 1st Cong. Ch. 61 50
Enfield. Estate of Mrs. M. Weeks, $100, Edward, Smith, $100, 200 00
Essex. Cong. Ch. 47 41
Falmouth. Cong. Ch., b. of C.
Fall River. M. E. 50
Fitchburgh. Mrs. M. A. Lowe, $12.50, *for S. S. Library*, box of C. by Rev. E. D. 12 50
Foxborough. Daniel Carpenter, 50 00
Franklin. Ladies' Benev. Assn. 2 b. of C. $125.25.
Greenfield. L. P. and E. B. Billings, 2 00
Greenwich Village. "L. A. P." 2 00
Groton. Bapt. Ch. $81, Union Ch. $31.70, S. W. Rowe, $10, Mrs. A. L. 50c. Ladies Sew. oc. three boxes of C., E. Farnsworth, $5, ack. in Feb. incorrectly from Berlin, 123 20
Groton Junction. Cong. Ch. 4 00
Harwichport. "Davis," 1 00
Haverhill. J. B. Spiller, $6, J. B. Case, J. Merrill, P. Kimball, E. Spiller and C. Kimball, $2 ea. 16 00
Holliston. Union Service, 51 30
Hopkinton. 1st Cong. Ch. $29.11, Mrs. S. M. Gill, b. of books, 29 11
Huntington. 1st Parish, 20 00
Lawrence. Union Meeting, $42.33, Central Cong. Ch. $29.35, Eliot Cong. Ch. $45, S. W. Knight, $5, Ladies' B. Soc. of Lawrence St. Ch. $2.75, and 2 b of C. $176.23, Cong. S. S. b. of C. 124 43
Leeds. I. Graves and E. L. Clark, $1 ea. 2 00
Leominster. Ladies Char. Soc. b. of C. $64.24,
Lincoln. —— 50
Lowell. Kirk St. Cong. Ch. $212.69, Moses A. Johnson, $50, High St. Cong. Ch. $38.11 H. B. S., 50c. 301 30
Malden. 1st Cong. Ch. 15 39
Marlborough. Boyd & Brigham, b. of shoes.
Medford. St. C. Redmond, $1, D. Callender, $1. 2 00
Medway. Ladies' Benev. Soc. 2 b. of C.
Medfield. Mrs. L. Guild, $2, Miss J. Adams, $1. 3 00
Middleborough. Central Bapt. Ch. $25, *for a Teacher*, 25 00
Middlefield. Cash, 2 00
Milford. Friends, 2 box of C. Val. $180.14,
Milton. H. G. Durrell, 50 00
Milbury. 1st Cong. Ch. & Soc. 167 35
Montague. A. C., 50
Natick. Ladies Benev. Soc. $100, 1st Cong. Ch. $16.86, "Missionary Children," 30c. Friends, b. of C. 117 16
New Bedford. Mrs. B. Irish, $5, Mrs. H. Walker, $3, Miss M. F. Walker, $2, 10 00
New Marlborough. 1st Cong. Ch. $50.10, Mrs. E. Lombard, $5. 55 10
North Abington. J. Chamberlain, 4 C. of shoes,
North Adams. Cong. Ch. $61.25, W. M. B., 50c. 61 75
Northborough. Cong. Ch. $38, Coll. by MRS. M. D. WELLS, $30 to const. herself L. M., Lyman Assn. $5, Friends, box of books, 73 00
North Brookfield. Members Union Cong. Soc. $246.25, Mon. Con. Colls. $21.47, Union Prayer Meeting, $30, Hon. A. Walker, flannel, $13.50, Individuals $1. 298 72
North Dighton. Nathan and Mary Ide $20, Friends, pck. of C. 20 00
Northfield. Friends, b. of C.
Northampton. Edward's Ch. $53.88, Fannie Maltby, deceased, by S. Bridgman $16.22, Mrs. J. P. Williston $10, 80 10
Norton. Mrs. A. E. Carter, 5 00
Norwich. Rev. W. F. Avery, 10 00
North Weymouth. L. A. Humphrey, 6 00
Orange. R. Hunt, 4 00
Palmer. 2nd Cong. Ch. 13 31
Paxton. Ladies Ch. Soc. 13 25
Pepperell. "A Friend," $4, Mrs. J. E. B. Jewett, box of C. 4 00
Pittsfield. Maria Booth, 10 00
Prescott. Cong. Ch. 8 25
Quincy. Cong. Ch. 22 00
Randolph. Friends, b. of C.
Reading. Bethesda S. S. 25 00
Royalston. Christmas Gift, Rev. E. W. Bullard's Soc. 65 50
Sherborn. —— 4 00
Sheffield. E. Merriman, 1 00
Shrewsbury. "Young Friends." 1 10
South Amherst. Lieut. Enos Dickenson, $30 to const. HENRY DUNAKIN, L. M., Cong. Ch. $10.55, Ladies, Cask of C. $117, 40 55
South Acton. Friends, b. of C,
South Bridge. Cong. Ch. 11 45
South Hadley. 1st Cong. Ch. S. S. $45.15, Addison Gridley, $15, bal. to const. MRS. M. B. GRIDLEY, L. M. 60 15
South Weymouth. J. Loud, $2, E. T. Loud, $1.75, S. Tirrel, $1, Others, 50c. J. Reed & Co., 7 pair boots, 5 25
South Wilbraham. L. A. 15
Spencer. Sab. Sch. 15 00
Springfield. R. Burt, $201.11, C. K. Camp, $1, R. Kilbon, $1, 203 11
Stockbridge. Cong. Ch. M. C. Colls. 95 00
Upton. L. W. Taft, 50
Uxbridge. Estate of Dea. Chas. Ellis, 25 00
Ware. Cong. Ch. 25 00
Ware Centre. C. C. Rogers, $1, C. A. Gould and others, $2, 3 00
Warren. A few Friends, b. of C.
Wellfleet. 2nd Cong. Ch. 46 20
Wellesly. Friends, b. of C.
Wenham. J. D. J. 50
West Amesbury. Cong. S. S. 30 00
West Barnstable. Cong. Ch. 1 00
Westborough. Evang. Cong. Ch. 209 44
West Brookfield. Cong. Ch. to const. MISS L. A. GIDDINGS and AVERY KEEP, L. Ms. 67 00
West Boylston. H. Holt, 3 00
West Fitchburgh. L. M. Miles $3, B. O. Hale $5, 8 00
West Groton. "A Friend, for Freedmen," 20 00
West Hampton. L. Burt, 1 00
West Medway. Ladies, b. of C. $39.50
West Stockbridge. Cong. Ch. 20 00

Whitinsville. Ladies' Benev. Soc. $64, to const. Mrs. Sarah J. Whitin and Miss Anna L. Whitin, L.Ms., Mrs. C. P. Whitin bdl. of C. 64 00
Winchendon. 1st Cong. Ch. S. S. $18.25, Others, $2, 20 25
Woburn. American Miss. Circle, $200, "Sab. Supply," $25, 225 00
Worcester. A Member Union Ch. $100, *for Church building*, Summer St. Chapel Ch., M. C. Colls. $56, to const. D. S. Goddard and Mrs. M. H. Goddard, L.Ms., Adams Sq. Benev. Soc. $50, Benev. Circle of U. Ch. $50, Ladies of O. S. Ch. $50, F. R. Soc. $25, Friends, b. of C., F. R. Soc. 3 b. of C. and books, Central Ch. 3 b. of C., ——— $10, H. C. W., 25c. 341 25
Worthington. "A Friend" 2 00
——— "O. A. C." 367 50

CONNECTICUT.

Avon. A few Ladies, box of C. $121.62.
Baltic. Bapt. Ch. b. of C. by S. H.
Bantam Falls. S. C. Keeler $1, C. Bradley $1, 2 00
Berlin. 2nd Cong. Ch. (bal.) 5 50
Bridgeport. South Cong. Ch. S. S. 18 00
Bristol. Abner Tuttle, $5, H. T. Cook, $2, 7 00
Bolton. Individuals, 50
Colchester. Erastus Day, $10, Mrs. I. Newton, $5, 15 00
Colebrook. Mrs. J. H. Bass, 5 00
Clinton. Wm. Hull $10, Cong. S. S. Class 21, $3, Miss N. Stanton $10.50, 23 50
Danbury. 1st Cong. Ch. S.S. 50 00
East Haddam. 1st Cong. Ch. 58 25
East Hartford. Cong. Ch. 33 00
East Woodstock. Cong. Ch. to const. Asa Witler, Jr., Marcus Morse and Edward Morse, L. Ms. 136 00
Farmer's Village. "A few Friends," $15, and b. of C. 15 00
Farmington. Miss Mary Gridley, 10 00
Franklin. 2 b. of C. by S. H.
Greenville. Cong. S. S. 16 00
Greenwich. "A Friend," $50, Rev. J. H. Lindsley, D.D., $10, 60 00
Griswold. 1st Cong. Ch. 50 00
Haddam. L. A. Wright, 5 00
Hampton. D. Hughes and G. W. Eastman, $3 ea., L. Holt $2, 8 00
Hartford. "Bal. of Coll. in 1865" *for U. R.* 12 25
Harwinton. Cong. Ch. (addl.) 15 05
Lebanon. (Goshen) Cong. Ch. $65.50, Ladies B. Soc. 1 b. C., b. of C. by S. H. 65 50
Lyme. Grassy Hill Cong. Ch. $12, Rev. W. A. Hyde and Family, b. of C. $10, 12 00
Middle Haddam. Rev. B. B. Hopkinson and Mrs. Hopkinson, 5 00
Middletown. J. G. Baldwin and Mrs. Baldwin, $25 ea. Mary A. B. $30, Harriet R. B., $10, Lydia E. B. $5, H. S. 25c. to const. Mary A. and Harriet R. Baldwin, L.Ms. Mrs. Anna H. Phillips, $30, Miss M. Rockwell, $1. 121 25
Milford. C. Baldwin, $2, Sarah and Sybil B. $1. 3 00
Millington. H. P. and N. M., 50c. ea. 1 00
Naugatuck. L. L. Stevens, 2 00
New Britain. Harry Blake, $15, E. F. Blake, $10, bal. to const. Miss Hannah Blake, L. M., N. Hart, $1, 26 00
New Haven. North Ch. $415, Howe St. Ch. $110, *for Normal School*, Third Cong. Ch. $30, J. C. Atkins, $5.25, 620 25
New Milford. Isaac Hine, $10, Mrs. J. Force. $2, 12 00
Niantic. Mrs. J. S. Wilcox, $2, Miss E. C. G., 50c. 2 50
North Lyme. D. R. Condel, 2 00
North Madison. Coll. 13 65
North Stamford. Cong. Ch. 11 14
North Woodbury. Cong. Ch. 21 67
North Woodstock. Friends, b. of C.
Norwich. b. of C. by S. H.
Orange. Cong. S. S. 5 00
Plymouth. Cong. Ch. 11 00
Preston. b. of C. by S. H.
Rockville. D. Martin and A. B. Martin $5, ea., E. H. Martin and Mrs. B. A. Chapman $4.75 ea., Mrs. A. Martin, $4.50, E. H. Martin, $1. 25 00
Salem. Mrs. L. W. Hubbard, $5, Rev. N. Miner, $2, 7 00
Simsbury. Ladies of Cong. Ch. 2 b. of C.
South Britain. "A Friend," 37 00
Suffield. The Misses Gay, $1.82, Mrs. L. H. Palmer, $1.25. 3 07
Thompson. Sherman Shumway, 10 00
Unionville. 1st Cong. Ch. 20 25
Warren. Friends, b. of C.
Washington. Cong. S. S. $5.36, W. C. Bronson, $4 and b. of C. 9 36
Waterbury. S. B. Minor, 1 00
West Brook. Cong. Ch. 28 52
Westford. Cong. Ch. and Others, $20, Miss A. Richmond, $1, 21 00
West Killingly. W. M. B. Sprague, 5 00
West Meriden. E. K. Breckenridge, 10 00
Wethersfield. S. Hale, $20, P. Southworth, $5, A. Cadwell, L. Stillman and C. Adams, $3 ea. H. Savage $2, Others $4, "Ladies" $15, 55 00
Woodbury. Judah Baldwin, 100 00
Wolcott. Ephraim Hall, $30, Friends, $5, "Little Eddie," 25c. 35 25

RHODE ISLAND.

Barrington. Rev. F. W. 50
Newport. Mrs. S. L. L. and R. G. 1 00
Peacedale. Friends, 1-2 b. of C. and 50c. by Rev. N. W. W. 50
Providence. Chester Pratt, $10, William Chase, $8.25, 18 25
Tiverton Four Corners. A. L. Whitman, 5 00

NEW-YORK.

Adams Basin. C. Fowler, 1 00
Albany. 1st Cong. Ch. 165 00
Albion. A few Ladies of H. M. S. b. of C. $64.25,
Amsterdam. Mrs. M. Snyder, 3 00
Arcade. Mrs. Wm. Gibson, b. of C.
Arkport. J. P. Case, 2 00
Auburn. F. Danforth, $5, L. H. Griswold, $5, 10 00
Bakerstown. Mrs. Anna Jones and others, 6 00
Ballston Spa. T. M. Mitchell, $12, Mrs. A. A., 50c. 12 50
Bergen. "A family Coll." 2 00
Big Hollow. N. Hitchcock, $5, L. Hayes, Z. Hitchcock and D. B. Hitchcock, $2 ea., 6 Individuals, $1 ea. 17 00
Binghamton. J. P. Noyes, $100, Mrs. Hawley, $10, Miss E. J. Ford, $1, Ladies' F. A. Soc. 3 b. of C. 111 00
Blooming Grove. Rev. J. R. Lente, $5, and b. of C. 5 00
Brooklyn. Ch. of the Pilgrims, *for Normal Schools*, $216.05, Puritan Cong. Ch. $53.65, to const. Rev. C. H. Everest, L. M., Mrs. E. C. Banfield, $45, Mrs. H. Dickenson, $5, J. Ives, $5, and 2 b. of C., Ladies of Plym. Ch. C. Val. $17, 324 70
Butternuts. A few Ladies, $2, and b. of C. $150, 2 00
Camillus. Mrs. M. Sherwood, 1 00
Canandaigua. Coll., by Rev. O. E. D. 145 87
Cattaraugus. Mr. and Mrs. Jos. Plumb, 10 00
Cazenovia. Jonathan Woodward, $100, 1st Presb. Ch. $56.62, 156 62
Champlain. Mrs. C. M. Moore, $5, Others, $2, 7 00
Cheektowaga. E. Sterling Ely, 50 00
Clinton. Estate Mrs. Anna Trumbull, $40, Mrs. Anna Parmele, $10, Miss E. Parmele, $1, 51 00
Copenhagen. W. C. and P. G. S. 1 00
Cottage. Mrs. H. E. 50
Deansville. E. B. Barton, to const. himself L. M., $30, Henry Goff, $10, 40 00
Danby. C. T. Williams $10, Ch. Coll. $5.38, Rev. Mr. Wheelock, $3, H. B. Wright and L. Jennings, $2 ea., 6 Individuals, $1 ea. 28 38
Elbridge. J. K. Richards $10. *for Mendi M.*, 1st Cong. Ch. M. Coll. $9.41, 19 41
Elma. Mrs. E. S. A. Bancroft, 1 00
Fillmore and Houghton. Sab. Sch. Coll. 7 00

Flushing. Miss M. B. Parsons, 25 00
Fowlerville. Cong. Ch. 13 70
Franklin. Coll. bal. to const. REV. W. ADDY, L. M, 10 50
Fredonia. E. Howe, $3.25, T. W. Stevens, $2, Mrs. O. C. Shepard, $1, M. S. F., 25c. 6 25
Gloversville. Mr. and Mrs. Elisha Judson, $10, Ladies Soc. b. of C. $83, 10 00
Gouverneur. "A Friend" $40, Eli Mix $1, 41 00
Greenpoint. J. W. Hill $3, others $1, 4 00
Greigsville. S. Dodge $2.75, N. Burt $2.50, 5 25
Hopkinton. Cong. Ch. Coll. 24 10
Irving. M. M. R. 50
Jefferson. B. Hubbard $3, S. Rulifson $1, 4 00
Jewett. A. Peck $50, L. North $36.50, Mrs. L. North $30, Mrs. C. Gosler James Harrington and L. S. Bailey $10 ea. N. Hull L. Bailey and Mrs. E. Gosler $5 ea., Mrs. C. Peck and C. B. Peck $3 ea., E. F. Peck Mr. Peck and C. P. Chase $2 ea., C. Hull and S. W. Atwater $1 ea. Mrs. J. N. 25c. to const. REV. WM. HART and REV. O. B. HITCHCOCK, L. Ms. 175 75
Keene. Rev. G. Lambert 2 00
Lakeport. "A Friend" 1 00
Lancaster. Coll. by Rev. W. W. 12 00
Lockport. Miss Almira Stone 16 50
Marathon. H. Lyman 2 00
Marcellus. G. Dunlap and W. A. Plant $1 ea., others $1, 3 00
Martinsburgh. Mrs. L. M. Dunton 5 00
Middletown. Rev. J. Crane 5 00
Moira. Ira Spencer 10 00
Morristown. Mrs. J. Couper 1 50
New Hamburgh. S. H. S. 50
New Road. Union Miss. Soc. 13 80
New Utrecht. "Faith" 5 00
New York. A. S. Barnes & Co. $65.31, Mrs. C. B. Atterbury $50, John Anderson $20, W. C. Conant $2, Mrs. Conant $5, Ch. of the Puritans, M. C. Coll. $17.06, REV. WM. BELDEN $10, bal. to const. himself and WM. H. BELDEN, L.Ms. Miss Margaret Merritt $10, Mrs. Maria T. Waterbury $10, "A Friend" $10, and b. of C., A. Ayres $5, J. Andrew $5, "A. D." $5, "An Invalid" $3, and b. of C., Miss A. H. Woolsey 3 ps. flannel $50, 245 37
North Granville. J. Barber 2 00
Niagara Falls. Albert H. Porter 50 00
Ontario. Rev. S. Salsbury $1, others $1, 2 00
Otisco. Mrs. P. Howe 1 00
Parma. E. Clark $5, A. J. Arnold $2, Mrs. J. D. 50c. 7 50
Paris. V. M. Pierce 5 00
Pekin. Mrs. A. Root 5 50
Penn Yan. M. Hamlin $100, C. W. 63c. 100 63
Perrysburgh. L. T. 25
Perry Centre. S. R. Barber 1 00
Piermont. Ladies of D. R. Ch. b. of C.
Pitcher. Union Cong. Ch. $36.13, Friends $3, and b. of C. $75.5, by Mrs. E. W. A. 33 13
Pompton. Rev. J. N. Jansen 5 00
Portageville. M. E. Blood 1 50
Poughkeepsie. Mrs. M. J. Myers $57, 1st Cong. Ch. $25, 82 00
Red Creek. Mrs. A. Kinne 2 00
Rensselaerville. Ladies, 2 b. of C. $50
Rochester. Mrs. Seward, by W. R. S. 4 00
Rose. A. Aldrich 5 00
Schenectady. Lasher & Sons b. of C.
Starkey Seminary. M. H. Ayres 4 00
Spencerport. S. B. Palmer $1, Mrs. H. K. 50c. 1 50
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Greenwood. Thanks. Coll. $15.53, By W. Brand $19.25, 34 78
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Madison. Colored People 3 75
New Albany. Coll. $15, W. Reineking, $1, 16 00
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Plainfield. Coll. 5 20
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